1: Letter L-3 (1866-93) 1893? AV3 Dard AV3

etc., 5 or 6 thousand tolas of gold; and he has one wife and two or three children. Persian is read there in addition to Arabic. There is also another fort containing 500 houses, also called Samangál, a few hundred yards from the first. In fact, Dareyl, although a small country, is thickly populated.

SAMANGÁL TO PUGUTUM, a fort, with 500 houses, 2 kataha kós—thence 1 kataha kós to Gayál, a fort with 600 houses—all an easy road.

GAYÁL TO KÁMI, Fort Tangír, over a high mountain called Kibbekumo, very windy, and wooded. Water must be taken with one when starting from Gayál, as none is found before reaching Rim, a small village of 10 houses, on the Tangír side. The road for 8 kós is difficult, being an ascent of 4 kós on each side. From Rim to Tangír the road is good, water abundant, and habitations numerous. Kámi fort has 1,000 houses of Gujars (a shepherd and cowherd tribe that is found following its peaceful occupation, either as settlers or nomads, in the most dangerous districts), and zemindars, who are tributaries to Yasin, paying taxes in gold and kind. There is a direct road from Tangír to Yasin, viâ Sadi—6 kós, plain, with many Gujars, paying their grazing tax in gold; thence over a small peak, Mayiely, to the plateau of Ratoit, 8 kataha kós. (See second stage of this route.)

FROM RATOIT TO RÁTOMAN, over a small mountain. Rhutton is a small fort of Yasin, whence there are roads to Yasin, Chitrál, Gilgit, etc. Gold is washed from the Indus, which is 3 kataha kós from Kámi. The Tangírís are braver than the Darelis and equally religious, having many Mullás; but the country, although larger, is not so well populated as Dareyl, the people of which are also rather shepherds than hunters. The *Gakkr* are the ruling people in Tangír, about 1,000 families, of which 500 are in Kámi. They are the old proprietors of the country, and are all Shins who now have given up their old aversion to the cow, its flesh and milk.

KÁMI, over the mountain Trák, called by the Pathans Chandumon, which has no snow on the Tangír side, but a snow-covered plateau of ½ kós long on the Kandúl side. Then comes a green plain. To the foot of the mountain Trák on the Tangír side 11 kós pukka (11 good kós, or nearly 22 miles), over a tree-covered plain. Then over the Trák pass and plateau, the road goes along a plain which extends for 17 kós to [illegible] along the road. [The road to Yasin is through the Gujar-frequented district of Karanya, belonging to Tangír. Mahin is the Muqaddam of the Gujars, a brave man.]

GABRIÁL has only 40 houses, but the country of Gabriál generally is studded with habitations. The famous Mullah Habibulla, a relative of Raja Khushwaqtia, is a most influential man among Kohistanis. His tribe is Mullakheyl, and all the Gujars of Kandúl are obedient to him. The Mullakheyl are Shins, but Yashkuns also live there. Yashkuns are the peasantry of Dardistan, including Hunza, and supposed to be aborigines, though some derive the Yashkuns of Hunza from the white Yuechi, or Huns, and others give them a Western origin. They have always been Sunnis. (The Darelis were formerly Shiahs.) (See detailed account of Gabriál by one of its Maulvis, Mir Abdulláh, and of Kandúl or Kilá,

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valleys of Doodooshal and Kandbari, can muster about 3,000 fighting men, but the people are neither fanatical nor turbulent. Since 1860 Darel has paid a yearly tribute to Cashmere of four tolas of gold dust; but no Cashmere officials ever enter the country, and the state of the community differs in no respect from that of other Kohistan republics. In the autumn of 1866 the Cashmere troops invaded Darel in two columns, to chastise the people for joining the rulers of Chitral and Yassin in an attack upon Gilgit. The only resistance met with was at the foot of one of the passes, where a breastwork had been erected across the defile. After a day's resistance the Darelis fled, fearing probably to be taken in rear by the flanking column, and in the pursuit suffered considerably. The whole population fled to the mountains, and no further resistance was offered. A few of the Darel leaders were hung, and after a brief stay the troops returned, not without considerable difficulty owing to an unusually early fall of snow, which caused the loss of over a hundred men. Since then Darel has given no trouble to Cashmere. The Kandbari Valley is popularly credited with great mineral wealth, from which probably it derives its name. No mines, however, are now worked there.

Above Darel is the small community of Hodar, which has paid a yearly tribute of two tolas of gold-dust to Cashmere since 1860. From the head of the Hodar Valley a road leads into the Gilgit Valley. In Hodar there is a small settlement of Cashmeri refugees, who fled from the severity of the Pathan rule about a hundred years ago.

Above Hodar are the small valleys of Talpin and Gies, which support a scanty population. The former is a dependency of Chilas, but Gies is claimed both by Chilas and Gor, between which communities disputes have of late become frequent in consequence. From the heads of both of these, good roads lead into the Gilgit Valley. Continuing up the right bank of the Indus, Gor, the last Yaghestan community on that bank, is reached, standing on a high plateau two miles from the river. Notwithstanding its exposed position and its proximity to Chilas, idolatrous customs have lingered in Gor longer than in any other place in Shinkari, and are even now scarcely extinct. Gor can furnish 300 fighting men, and in ancient times was always closely connected with Gilgit. Since the establishment of the Sikh rule across the Indus, Gor has paid to Cashmere a yearly tribute of twelve goats, and is bound to furnish one man from each house for

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136 be found numerous flocks of the wild sheep (*O. Vignei*). At an elevation of 11,000 feet, wild onions grow in great profusion, and to this fact the range is indebted for its Chinese name Tsungling. (The Onion Mountains.)

133 The principal difficulty in communication is caused by
135 the rivers, which in winter are shrunk to small dimensions,
but in summer, fed by snow-fields and glaciers of enormous
316 extent, become impassable torrents, bringing down tons of
soil in their turbid waters. Many of the streams are rich in
gold, especially those flowing from the great Rakiposh Mountain, and it is probable that a scientific search for minerals
[323] would be well repaid. The natives believe that the gold is
generated by the glaciers, because the greatest quantity is
found in the glacier mud, and there are traditions of small but
rich veins of earth having been occasionally laid bare by
earthquakes. Gold-washing is only practised in winter, and
then by none but the poorest and meanest of the population,
though the quantity found even with the rude apparatus
employed is sometimes very remunerative. The gold itself
is of fair quality, the best being of twenty carats.

361 Nearly half way between Gilgit and the Indus is the
316 Bagrot Valley, which contains several flourishing villages,
and is capable of supporting a population of 2,000 or 3,000 souls.
The Bagrot gold-washings are celebrated for the quantity
and fine quality of the gold they yield, and the valley contains
many signs of mineral wealth. It was a favourite summer
resort of the old Gilgit rulers, and was their last place of
[564] refuge when hard pressed by external enemies. The Bagrot
people belong almost entirely to the Shin caste.

133 A mile below Gilgit itself the Hunza River joins that of
Gilgit. Though fordable in winter, this is in summer a deep
and rapid torrent more than a hundred yards in breadth, bringing down with it an enormous quantity of soil from the lofty
[601] mountains it drains. Cashmere jurisdiction extends some 25
miles up the valley to a point at which the river makes a
sudden bend from a westerly course to south-south-east.
As generally happens where these abrupt changes of course
in a stream are found, the river here flows between perpendicular rocks, across the face of which none but the most expert
cragsmen can find a path. On the occasion of my visit to
Hunza in 1876, I suddenly found myself confronted with a more
difficult and dangerous piece of ground than I had ever traversed in a tolerably large experience of Himalayan sport.
For nearly half a mile it was necessary to scramble over

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
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has to seize the neck and drink the spouting blood. If successful in this, he or she is at once recognised as inspired. If the ordeal is too much, then a contemptuous pity is extended to the aspirant, as to one who has been on the verge of attaining to great things, but has failed owing to personal defect. Those who cannot fulfil the conditions are said invariably in the end to go mad.

The Bagrot valley, where we saw the Dainyal, was further of interest in that about the best gold of the country is found in its bed, and in the Gilgit river below where the Bagrot stream runs in. Every year, after the summer floods are over, the deposits in back waters and sand-banks are carefully washed, and a fair amount of gold, considering the rough methods and unskilled labour of the prospectors, is collected. When we first went to Gilgit pure gold was selling there at two-thirds its price in Srinagar, and the Kashmir officials and soldiers were doing a profitable trade. The amount collected by the officials each year must have been considerable. Every petitioner or visitor, as a rule, presented his little *nazzar*—the complimentary offering from an inferior to a superior always given in the East—in gold dust. The gold was poured into the blossom of a dried flower like a lupin, of a very tough texture. The mouth of the flower was screwed together, and the tiny packet was popped into another flower, and again screwed up, each packet containing a recognised weight. I have had double handfuls of the little packets poured on to my table by an anxious royal petitioner, an unsatisfactory arrangement so far as I was concerned, for my *nazzars* were returned to the donors. A